SOUND ADVICE

TO

Roman Catholicks:

Especially,

The Residue of Poor, Seduced, and Deluded Papists in *England*, who obstinately shut both Eyes and Ears, against the clearest Light of the Gospel of Christ, and surest Evidences of Scripture and Reason.

To which is added,

A Word to the People called QUAKERS.

By *T. O.*

Luk. 22. 67. *If I tell you, you will not believe.*

LONDON,

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SOUND ADVICE TO Roman Catholicks, &c.

THough there be none in this Nation, who (upon the account of Merit) oweth leſs kindneſs to your Tribe, yet (as one well acquainted with the Intrigues of both Churches) upon the account of Brotherly Love and Charity, I humbly preſent you with my Chriſtian and beſt Advice, earneſtly deſiring you, ſeriouſly to conſider the ſandy Foundation of your Romiſh Church, and no more pin your Faith and confidence of Salvation, to the implicit aſſertions of a pretended Authority, and uſurped Supremacy; to believe every Contradiction of Nonſenſe, which is, or can be affirmed by the Spiritual Apoſtates, of ſo abominable an *Harlot*, whom (with the *Epheſians*, *Act.* 19. 28.) you term your *Great Diana*, and unſpotted *Mother-Church*, and therefore ought to be believed without any further enquiry; though the *Turks* may, on as good grounds, perſwade the World to embrace their Religion, and their chief *Mufti* as well claim Chriſt's Vicarage, upon the account of *John* of *Conſtantinople*, as the Pope of *Rome* can on the Succeſſion of *Peter*; their Principles being neither more ridiculous, nor contrary to the Scriptures of Truth, and Apoſtolick Chriſtian Faith, than the Doctrine of the *Church of Rome* is at this preſent time.

Indeed, I my ſelf was lulled aſleep, by the allurements of the Popiſh *Syrenes*, and the bewitching Sorceries of the *Man of Sin* (as by the impetuous current of *Babel*'s ſtreams) driven headlong to the brink and ſhore of the *See* of *Romiſh* Abominations: But as *Joſeph* was ſold to *Ægypt*, for the Preſervation of his Brethren, ſo was I laid aſide, by the permiſſion of Divine Providence, for the ſafety both of my King and Country. Therefore (with the

Apoſtle *Paul*, who was once a Perſecuter) *knowing the terrour of the Lord*, and the danger of Popiſh Apoſtacy, I perſwade all men to renounce *the Doctrine of Devils*, and embrace the *Chriſtian Faith*, freely offered to us in the Goſpel. And becauſe I would gain ground on the meaneſt Capacities, and diſcover the nakedneſs of the *Roman Harlot*, *in puris*, or (rather) *nudis naturalibus*, I ſhall (for the benefit of thoſe who have not money to buy, nor time to read, great Controverſies) ſet down in this ſmall *Treatiſe*, ſome obvious and abominable Errours of the *Romiſh* Church, in ſuch capital and legible Characters, that they who run may read MYSTERY BABYLON, *&c.* on the face of that impudent Harlot; and (unleſs they ſhut their Eyes, Ears, and all their Senſes, the Gates of their underſtanding) be ready to cry out, *Men and Brethren, what ſhall we do to be ſaved?*

The firſt blow that I intend to ſtrike, is at the Pope's *Supremacy* and *Infallibility*, the two great Pillars whereon the *Church of Rome* (or rather *Fabrick of Antichriſt*) leaneth. The firſt, God hath as evidently prohibited, *Mark* 10. 42. as he hath Murder and Adultery in the ſixth and ſeventh Commandments; and ſince Papiſts unanimouſly acknowledge that all the Apoſtles received *the gifts of the Holy Ghoſt*, and *Peter* only the *Keys*, the *Orders* and *Badges* of his Supremacy, before they prove his Superiority and Dignity above the reſt of the Apoſtles, they muſt prove that thoſe Keys were a thing better and more precious than the reſt received; yea, than the *Holy Ghoſt*, or *God himſelf*, which none but *Antichriſt* and his Members dare to affirm. *Peter*, indeed, being a forward Man, Self-confident and Audacious, firſt anſwered our Saviour's Queſtion, *Matth.* 16. 16. and our Saviour (very gently) continued his diſcourſe to him, not excluding the reſt: But were I to give the Supremacy to any Apoſtle, I would rather give it to *James* the Lords Brother, or to *Paul* or *Barnabas*, to whom *Peter* himſelf gave *the right hand of fellowſhip*, *Gal.* 2. 9. or to *John*, who could be more intimate with Jeſus than any of the reſt, as is clear from *Joh.* 13. 23. and was termed *the Diſciple whom Jeſus loved*, *Joh.* 21. 20. Yet what Fool will from thence conclude, that he hated all the reſt? though the *Papiſts* fooliſhly affirm, that becauſe Chriſt gave the *Keys of the Kingdom of Heaven* to *Peter*, he gave them to none elſe: He was pleaſed to wheedle over the reſt with ſmaller enduements, priviledges, and preheminence; (though they received both the *Father and the Son*. Thus did *Peter* (according to the Canon of the

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Church of Rome) receive a more noble Gift, and was inſpired with a greater Spirit than God himſelf; though our Saviour ſaith, *Joh.* 10. 29. *My Father is greater than all.* Yet, for all theſe Keys were ſo precious, that bloody *Sodomite*, Pope *Julius* the Second, threw them in the River *Tiber*, as he was marching before his Army, the *number whereof was as the ſand of the Sea*: Whence *Bibliander* doth conclude, that Pope *Julius* did reſign all his pretended Right and Power, *of ſhutting and opening Heaven and Hell*, to the River *Tiber*, or the Fiſhes or other Creatures therein. For caſting away the Keys, the Teſtimony of his Authority, he did deprive and ſpoil himſelf, and all his Succeſſors, of *Peter's* Inheritance.

But (to approach a little nearer to this glorious *Mitre*, whoſe dazling brightneſs darkneth all the Crowns in *Chriſtendom*) I would gladly know how the Pope of *Rome* came to be *Peter's* Succeſſor, and if he came honeſtly by his Popedom: If *Peter* was Crucify'd at *Rome*, his Succeſſion muſt be by Uſurpation, and his Right to the Holy Chair, but a meer Robbery. But it is acknowledged by all, that the Titles of *Pope of Rome*, *Univerſal Biſhop*, *Peter's Succeſſor*, *Chriſt's Vicar*, *and God upon Earth*, were not known till (about 600 years after our Saviour.) The Patriarchs of *Conſtantinople* and *Rome*, did both by Letters and Legates ſollicit the Emperour *Mauritius* for the Title of *Biſhop of Biſhops*, inſtead of *Servus Servorum*. But *Gregory* the Firſt (abhorring that Blaſphemous Name, and calling it the Mark and Badge of Anti-chriſt) *Lib.* 4 *Epiſt.* 27. wrote to the Emperour thus: *Exclamare compellor, ac dicere, O tempora, O mores! Ecce cuncta in Europæ Partibus Barbarorum juri ſunt tradita. Deſtructæ Urbes, everſa Caſtra, depopulatæ provinciæ, nullus terrum Cultor inhabitat, & tamen Sacerdotes qui in pavimento, & cinere flentes, jacere debuerunt, vanitatis ſibi nomina experiunt, & novis ac prophanis vocabulis gloriantur.* That is to ſay, I am compelled to cry out, O Times! O Manners! Behold in all the parts of *Europe*, all things live under the reverence of barbarous people: Towns are deſtroy'd, Caſtles are over-thrown, Provinces are ſpoiled: No Labourer inhabiteth the Land; notwithſtanding, the Prieſts (who ſhould lye in aſhes, upon the ground weeping) are ſeeking unto themſelves Names of Vanity, and Glory in Prophane Titles. Thus *Anti-chriſt's Title* was blaſted in the bud, and forc'd to linger in the birth, till *Bonifacius* the Third (finding opportunity by the diſliking which the Emperour *Phocas* had of the

the Patriarch of *Constantinople*) insinuated himself in the Emperour's favour, and obtained at his hands, that the *Church of Rome* should be called the *Supream Head of all other Churches*, and himself Supream and Universal *Bishop of all Bishops*. Then *Boniface* (as *Platina* writeth) proud of his Vain, Glorious, New Title (which he had snatch'd from the hand of an Usurper) called a Council at *Rome*, consisting of seventy two *Bishops*, thirty *Presbyters*, and three *Deacons*; wherein, the priviledge of *Supremacy*, given by *Phocas* to the *Roman* Church, was published. Thus he who had murdered an Emperour could make a Bishop, and add lustre to his ambitious *Holiness*; and against the Nature both of Reason and Philosophy, give that which in himself he had not.

Thus was this proud swelling Title Midwif'd to the World, by a Tyrant who had Murdered his Master, the good Emperour *Mauritius*, with his Brother, Wife and Children. And as *Bibliander* observeth, the *Eagles three Heads*, with their bloody Bills, awaked all at once, *viz. Boniface*, *Phocas*, and *Mahumet* the *Arabian*. Now considering these things, and that the *Bishop of Reme* oweth his Greatness and Supremacy to the Emperour, what Master of Ingratitude is he, to Curse, Excommunicate, Depose and tread him under his Feet? Cause him to hold his Stirrup Crown him with his Feet, force him to stand bare-foot, begging at his Gates, Poison him, and make him lye rotting above ground without a Grave to lye in.

Neither can the Pope deduce his *Infallibility* from *Peter*'s constancy and stedfastness of *Faith*; for he (after he had received the Keys) both could, and did fall, and was by our Saviour, *Matth.* 16. 23. not called *His Holiness*, but *Satan*: whence I might (after the manner of Popish Argumentation) infer that the *Church of Rome* is built upon *Satan*, who denyed his Saviour, and was ignorant, *Gal.* 2. 13, 14. whether it was lawful to eat with the Gentiles, till *Paul* informed and confirmed him in the true Faith. Yea, all Papists foolishly conclude and affirm, that, during the time of Christ's Crucifixion, none upon Earth, no not the Apostles themselves, had true Faith, or believed in the Son of God, but only the B. Virgin: whence it will follow (according to the Principles of Popery) that the Church was built upon an Unbeliever, and that the *Devils*, the *Gates of Hell* did prevail against it.

Now then, if *Peter* was neither *Supream* nor *Infallible*, why doth the *Pope* of *Rome* father his Popperies of Supremacy and Infallibility

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on him? as by a Gospel Line, and Spiritual Deceit; he could prove his Right to the Holy Chair, and throw down all his Brats of Abomination, at the Blessed Apostle's Door. But if I can, by demonstration, prove the *Pope of Rome*, his pretended *Holiness*, an *Infidel* in Faith, and an *Atheist* in Life and Conversation, I hope all ingenious Papists will acknowledge him *Fallible*; for, *ab actu ad potentiam bene valet consequentia.*

The first proof I shall bring is a short History, taken out of the best Popish Writers, which is this; *Formosus* the first Reigned six Years, and died *anno* 896. after he had made many Decretals, Acts and Church-Canons, which *Steven* the 6th spitefully annulled and cancelled, as wicked and abominable, because he had prevented him in the Popedom, and would not allow him Concubines to his mind: Yea (to revenge his undeserved quarrel against him) summoning a Council, he caused his dead rotten Carcass to be digg'd out of the Grave, and deckt with Gorgeous Pontificals, and pulling off all again, to be array'd in Lay-mens habit. Thus the dead Body being degraded and devested of all Ecclesiastick Dignity, like a superstitious Fool, he cut off the two Fingers of his right hand (wherewith he us'd to hold the Sacrament) and threw them in the River *Tyber*, and afterwards commanded his Body to be buried among *Lay-men*. But *Romanus* the first, succeeding *Steven*, allowed and confirmed the *Acts* and *Decrees* of *Formosus*, annulling and condemning the Canons, Acts and Decretals of *Steven*, as wicked and abominable. Then after the Death of *Romanus*, Pope *John* the tenth being a Favourite of *Formosus*, made a General Collection of all the Writs and Processes against the dead Body of *Formosus*, and condemned the Pope *Steven* his *Council*, and all their Writings. Till *Sergius* the third (who had before, by the Roman Clergy, been elected Pope with *Formosus*, but suppressed by Faction) digg'd up the dead rotten Body of *Formosus* the second time; which had been in the Grave about ten Years, set it in St. *Peter's* Chair, drew it thence by the Heels to a block, and strook off its head: And chopping off the three fingers, which *Steven* had left, he caused the rotten stinking Massacred Body to be thrown into the River *Tyber*: And lastly, defaced, anulled and condemned all his Acts and Decrees, which before had been allowed, denyed, confirmed and condemned by several thwarting and contradicting Popes. Till in the Reign of Pope *Anastasius* the third, about the year 913, some Fishermen found the Body of *Formosus* in the River *Tyber*; which

which was by his *Holineſs* buryed ſumptuously; the very Images (if you can believe the famous Popiſh Writers) welcoming, nodding and ſaluting the dead Body when it was brought into the Church. Now of neceſſity ſome of theſe contradicting Popes were erroneous in their Judgments; yea, both faulty and Heretical, and did fall in their *Faith*, and ſacrifice their Conſcience to their ſpleen: For, contradicting one another, they could not all be in the right, nor affirm that which was true and Orthodox. For it is an undeniable maxim, that *Duo contradictoria nequeunt eſſe ſimul vera*. But, whatever was their *Faith*, I am ſure their *Charity* was thred-bare, and their *Holineſſes* deſtitute of all mercy, vindictively purſuing their holy Father beyond the Gates of Death, and revenging their quarrel in the very Grave. Neither was this all, for it is obſerved by Popiſh Writers, and all others ſince, that after the Death of *Formoſus*, the Popes of *Rome* poiſon'd and diſpatch'd one another ſo faſt, that there were eleven Popes within nine years ſpace.

The next proof of the Pope's Fallibility in *Faith*, is, that *John* the 23*d* was proved an *Heretick* in the Council of *Conſtance*, by theſe words; *Pope* John *ſaid, and ſtubbornly believed, that the Soul of Man dyeth together with the Body, and is conſumed to nothing, like the Souls of Bruit Beaſts.* And becauſe *Thomas Walleis*, an Engliſh-man, was Impriſoned by the Pope for reproving his Hereſie, the King of *France* ſummoned a *Council* into his Palace, in *Vicinum Sylvæ*, where the whole Aſſembly ſubſcribed againſt the Pope's Hereſie: And the King wrote to *John* to reform it, and ſet the Priſoner at liberty. The laſt he did to prevent threatning dangers; but of his Hereſie, he never would purge himſelf.

My third proof ſhall be from Pope *Gregory* the VII. This man was an Adulterer, a great Sorcerer and Necromancer; and (as *Beno* the Cardinal writeth) when he was in his merry Fits, would caſt off his Sleeves, and skip and dance like a Bear, in form of ſparkles and flames of fire: With which, and many ſuch Miracles (or rather lying Wonders) he deceived and perſwaded ignorant people, to believe that he was *a Lamp of pure Holineſs*. As alſo, he kept a Brazen-Head in his Cloſet, wherein dwelt a Spirit, wherewith (in any danger) he conſulted, to know the reſult of his undertakings. But on a certain time (as he was preparing for War againſt the Emperour) his Domeſtick God gave him ſuch an ambiguous Anſwer, that he could make no ſenſe of it: therefore took

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the Sacrament of the Lords Supper (his supposed Deity) and setting it on a Table, Conjur'd it with the same Words that he had his *Brazen Head*, a little before; but the *Sacrament* giving him no Answer, *His Holiness*, in a great passion, threw it in the fire, with these Words, *There's a God indeed: Could the Idol-Gods of the Heathens give them Answer in their Success, and canst thou give me none?* The Cardinals then present, were much displeased that *Hildebrand* should have burn'd the God which they had made to be eaten: Therefore *John* Bishop of *Portua* (of the Popes Privy Council) made his Apology in a Sermon in St. *Peter's* Church, the next Lord's Day, thus: *What meaned HILDEBRAND and We to do these things, for which We all deserve to be burned alive?* From whence I infer, that Pope *Gregory* was an *Heretick*, and did not believe *the real Presence*, and that the Sacrament was a *True God*. Yet this *Gregory, alias Hildebrand*, or *Hell-brand* (as some term him) for all he Poyson'd seven Popes, to make way for himself to the Popedom, dyed at *Salerne* in great Misery, *Anno* 1086.

My fourth proof is by consequence, from the Words of Pope *Gelasius*, concerning the Sacrament of the Lords Supper; who, against the *Eutychians*, speaketh thus: *Biblioth. patr. Tom.* 4. *Surely the Sacraments which we receive, of the Body and Blood of our Lord, are a Divine thing, so that by them we are made partakers of a Divine Nature, and yet it ceaseth not to be the Substance or Nature of Bread and Wine, and certainly, the Image and Resemblance of Christ's Body and Blood are Celebrated in the Action of the Mystery.* Whence it will undoubtedly follow, that he was a *Heretick*, according to the Canon of the second Council of *Lateran*, which confirmed the Doctrine of *Transubstantiation*, or else that all the Popes since have been Hereticks, who have maintained Christs real presence, in the Sacrament of the *Lords Supper*.

My fifth and last proof shall be of Pope *Leo* the X. who (when Cardinal *Bembus* moved a Question out of the Gospel) very contemptuously Answered, *All Ages can testify enough, how profitable that Fable of Christ hath been to us, and our Company.* Who then dare be so impudent to affirm him Infallible in Faith, who denyeth the very foundation thereof, and him by whom only Salvation can be obtained? *Be astonished, O ye Heavens at this, and be horribly afraid, &c. Jer.* 2. 12.

Now if this be the Fountain of the *Romish Faith*, and the Creed of *his unspotted Holiness*, what mud and dirt is in *Babel's streams*?

What Atheism and Infidelity must there be among the Crew of the Romish Clergy? And Rabble of British Priests, Monks and Friers! *Esse petri Sedes* (saith *Bellarm. in præfat. inter lib. de Pontif. Rom.*) *Lapis probatus, angularis, pretiosus, in fundamento fundatus.* St. *Peter's* Chair *is an approved Corner Stone, precious, and laid in the foundation.* And again (*lib. 2. de pont. Rom. cap.* 31.) *The Pope of* Rome *is the foundation of the Church.* And *Stapleton* (*Relect. princip. Doctr. in præf.*) *Alii nunc a Christo eorumve Doctrina, præiudicio, determinatio fundamenti apud me locum habebunt.* That is *others* (now beside *Christ*) *and their Doctrine, Preaching, and Determination, shall be esteemed of me as a Foundation.* The Begging Friers in the time of *William de sanct. amore* (as the Doctors of *Paris in lib. de pericul. novis. temp.* relate) collected all their Dreams, Fancies, and vain Traditions, into one Volume, calling it the *Eternal Gospel*, and Preach'd *The Gospel of Christ shall cease, and our Eternal Gospel shall be Preach'd and receiv'd to the end of the World.* The Pope with great reluctancy, did at last condemn this blasphemous Book of Abominations, and lying Wonders, at the earnest Request of the Doctors of *Paris*, against whom *his Holiness* conceived such implacable hatred, that he could never after be reconciled to them, and favoured the Friars so much, that he both preferr'd them, and enlarg'd their Priviledges.

Now if any of the Romish Clergy perswade a Lay-man to believe as the Church believeth, he must tell him what is the Church. For if he believe what the Church of *Rome* preach'd formerly, then he must not believe the Doctrine of Popery now. Yea, if he believe Pope *Gelasius* (whom I have Quoted) he must not believe the present *Church of Rome*; or else if he will believe the Doctrine of *Rome* now, he must acknowledge that Pope *Gelasius* was a cursed Heretick, which will overturn the Doctrine of the *Popes Infallibility*, which hangeth betwixt a *Possibility* and an *Impossibility*.

Now to prove the Pope Fallible, in respect of evil Works, Sin and Wickedness, his godless and brutish life is enough to declare him both a Beast and an Atheist. And I really believe, that as soon as ever he sitteth down in the old rotten Stool, which they call St. *Peter's Chair* (as from an old enchanted Oracle) he is possessed with the spirit of Delusion and Errour, which driveth him headlong to all Abominations and Uncleanness. And, as an evil spirit from God, troubled *Saul*; so suffereth he *the wicked one* to take possession of this *Prince of Pride*, that they who follow and wander

der ases him, and term him *His Holiness*, may be inexcusable in the day of their accounts, in reputing him a *Terrestrial God*, whom they see an *Infernal Devil*. And for further satisfaction, shall here insert some Popish Pranks, and Wicked Villanies, committed by the Popes of *Rome*; which the Reader may judge, whether or not they can consist with *Infallibility* and unspotted *Holiness*.

Pope (or rather *Popess*) *Joan* was a *Fornicatrix*, and died in Labour bringing forth a Bastard.

Pope John XIII. lay with his own Sisters, forced his Father's Concubines, played at Dice, drank the Devils good Health, prayed to him for good luck, and put out the Eyes of *Benedict* his Ghostly Father.

Gregory VII. caused a fellow to put great stones, right over the place where the Emperour *Henry* used to pray in St. *Mary's* Church, to knock him on the Head; by an ingenious contrivance whilst he was at his Devotion, he Cursed, and Excommunicated him, without occasion, and took his Crown from him, without any just cause.

Paschal II. stirred up *Henry* the V. to Rebel against his good Old Father, who at last (by his assistance) beat him from the Empire, and brought him to beg his Bread, so that he lived and died miserable, and was caused to lye rotting above ground, without burying, five years, at the Pope's special command.

Innocent IV. called *Henry* III. King of *England*, his Vassal, Slave and Page, whom he could imprison, and put to open shame, at his pleasure.

Hadrian IV. fell out with the Emperour of *Germany*, for holding his wrong Stirrup.

Innocent III. took from *John*, King of *England*, both his Crown and Kingdom, and gave it to *Lewis*, the *French* Kings Son, without any just cause.

Celestine III. Crowned the Emperour and Empress of *Germany* with his Feet, and (throwing off the Crowns again with his Toe) said, *Thou art power both to make and unmake Kings and Emperours.*

Nicolas III. begot a Bastard Son, that had Claws and Hair like a Bear.

Boniface VIII. because *Philip* King of *France* would not suffer the Revenues of his Kingdom to be transported to foreign Countries, Cursed both him and his, to the fourth Generation. He likewise gave Authority to Ecclesiastick Persons in *England*, to deliver the

people to Satan twice a Year. This man came by the Popedom after a most devilish and treacherous manner; for finding his Master, Pope *Celestine* the Fifth, a simple doting Man, he hired one of his Bed-chamber to make a Ghostly noise, in a long Reed, through a hole which he had caused to be made privately, in the Wall of his *Holiness*'s Chamber, crying, *CELESTINE, CELESTINE, give over thy Charge, for it is above thy strength and ability.* The Old Man (thinking the Infernal noise had been the Voice of an Angel, sent from Heaven) in spite of all opposers, gave over the Popedom on St. *Luke's Eve*, and went to a Desart to lead an Eremit's life, (as *Massæus* writeth.) But the Impostor *Boniface* (who had thus cheated the simple man, and gotten to be his Successor, fearing that the people would follow him as Pope) apprehended Old *Celestine*, and put him in close Prison, where he lay till the day of his Death: But *Boniface* himself, did not escape the just Judgment of God, for he dyed in a miserable condition, with a guilty Conscience. This is he, of whom it was said, *He enter'd like a FOX, he reigned like a LION, and dyed like a DOG.*

Clement the V. caused his Hang-man to take *Francis Dandalus*, a *Venetian* Duke, and bind him with Chains, and throw him at his Feet under his Table, where (for very hunger) he gnaw'd bones like a Dog.

Clement VI. caused to Poyson the Emperour *Lewis*, without any cause but Pride, Covetousness, and desire of Superiority.

Urban VI. drowned seven Cardinals, because he suspected that they had conspired against him with *Charles* King of *Naples*, and *Clement* his Competitor, an *Antipope*. This *Urban* (whom some termed *Turban*, for his wicked and troublesome life) as he was in haste riding from *Naples*, with his Spiritual Court of Rogues, and *Sodomites*, caused one of his Cut-throats to kill the Bishop of *Aquila* his Prisoner, leaving his dead mangled body on the way; because (after his racking and tormenting) he could not ride so fast as *His Holiness*.

Pope *Sixtus* IV. gave liberty to several Families of the Clergy, to defile their bodies with all manner of filthiness and brutish uncleanness, for the three hot months, *June*, *July*, and *August*.

Innocent VIII. begat sixteen Children, on sixteen several Women, and was so brutish every way, that after his Death this *Epitaph* was made upon him:

Octo Nocens pueros genuit, totidemq; puellas,
Hunc merito poterit dicere Roma patrem.
Spurcities, Gula, avaritia atq; ignavia, Deses,
Hoc, octo vejacent, quo tegeris tumulo.

Benedict the XII. bought with a large ſumm of money, the Siſter of *Francis Petrarch*, a very beautiful Woman, to ſatisfie his Carnal deſire.

Alexander the VI. lay with his own Daughter, on whom after her death this Epitaph was made:

Hic jacet in tumulo, Lucretia nomine; ſed re
Thaw; Alexandri filia, ſponſa, nuras.

Paul III. in diſguiſe, lay with a young Gentlewoman, under pretence of Wooing her, by whom he had a Son called *Peter Aloyſius*, the expreſs Image of ſuch a Father: For being General of his Father's Army, he cauſed his Souldiers violently to hold the Godly Old Biſhop of *Fane*, till he in ſpite of the poor Old Man's heart, committed that abomination with him, that is neither proper to be Written, nor ſpoken of; the Biſhop afterwards dying for very grief. This Pope *Paul* had a Daughter named *Conſtantia*, whoſe Husband he poiſon'd, to enjoy her perſon with greater convenience, and with her, to wallow in uncleanneſs. With whom alſo, her Brother *Peter Aloyſius*, in imitation of his Father, made bold to commit Inceſt. This Pope alſo kept a Liſt of 45000 Harlots about *Rome*, which paid him a monthly Tribute for Liberty of Whoring.

Theſe are Demonſtrations of the Pope's Fallibility, and the fruits of his *manifeſt Wickedneſs*. Theſe are the doings of the *Son of Perdition*, and the wicked Works of the Romiſh *Man of Sin*, which (to number up all, or as many of them as have been publiſhed in Popiſh Hiſtorians) would make a book larger than twenty Church Bibles: But *ex ungue Leonem*, We may know by this little what the whole Volume would be, and what metal the *Myſtery of Iniquity* is made of. Are theſe the Works of him that hath the Spirit of God, or the Spirit of Anti-chriſt? Tell me ingenuouſly Reader, how you reliſh this drop of the Cup of Romiſh Abominations, and if you can digeſt a whole Draught of it, without Poyſoning your Conſcience? Doth it ſurfeit your Soul to a future forbearance, and force you to cry out, O *Man of God, Death is in the Cup?*

The ſecond thing that I object, againſt the *Church of Rome*, is the keeping the *Laity* from reading the Holy Scriptures. It is life

eternal.

eternal to know God, *Joh.* 17. 3. but how to know the God of Truth without the knowledge of the Scriptures of Truth, I never could yet find out, they being the right way, and appointed guide, to lead us unto Christ himself. Our Saviour saith, *Joh.* 5. 39. *Search the Scriptures.* And it was the commendation of the Noble *Bereans*, *Act.* 17. 11. that they tried the truth of *Paul*'s Doctrine, by the Touch-stone and Scriptures of Truth: *For the Spirits of the Prophets are subject to the Prophets.* All the Apostles wrote to the Saints in general, and *Paul* desired the *Colossians* to read his Epistle publickly, in the Churches, and charged the *Thessalonians*, by the Lord, to read his Epistle unto *all the holy brethren.* Now shall I conclude that there are no Saints but great ones, and learned Doctors: No Church or Congregation but what consisteth of Learned Rabbies and Clergy men: No brethren but Bishops, Abbots, Priests, Monks and Friers, &c. God forbid. For as *Augustine* saith, *Conf. lib. 7. cap. 8. Men unlearned earnestly contend for Heaven, whilst learned Men, without understanding, wallow in flesh and blood.* And although *Paul* wrote many things *hard to be understood, which the unlearned and unstable wrest*, yet did not *Peter* (who giveth an *Item* of it, in his second Epistle, 3. 16.) desire his Writings to be taken from them. Meat and Drink must not be rejected, because of Drunkards and Gluttons. Better some men be Debauch'd, than all the World Starv'd. Better there be a possibility of some's wresting the Scripture, than that all the World should lye in Ignorance. Since Heresies *must be, that they who are approved may be made manifest*, as good they be, by this means as other ways. Yet *Chrysostom* saith, *Scripturarum ignorantia haereses peperit.* And again, *Baratbrum est Scripturarum ignorare.* Whence I may rationally infer, that the Pope of *Rome* shutteth the Kingdom of Heaven against men, and sendeth all the Rabble of vulgar Papists (who dare not read nor know the Scriptures) in a broad way to Hell.

Certainly it is the just condemnation of the World that men love to walk in Darkness, when they may walk in Light. And although the Scriptures be but a Riddle and Sealed Book to the Wicked, yet are the secrets of the Lord with those that fear him. They are a *Sun*, which shew themselves with their own Rays, if within our Horizon, giving light to the humble, dazling the curious eye, and striking the ambitious spirits blind. A River, wherein an Elephant may swim, and a lamb may wade and drink. A Feast, affording Milk for Babes; and strong Meat for Men of understanding. They are an

an inexhaustible Treasure, to which God hath promised his immediate and continual presence, *Isah.* 59. 21. *The everlasting Gospel* is convey'd with an Angel, *Rev.* 14. 6. This is that Light and Sun which the Man of Sin hath put under the Bushel of prohibition; and (as it is Propheſied, *Rev.* 16. 10.) made the *Kingdom of the Beast full of darkneſs.*

Now it is the earneſt deſire of my Soul, that the Church of *Rome* grant to all her Children the priviledge of reading the Holy Scriptures, and ſhew her ſelf the true Mother, by feeding, and not the Step-Mother, by ſtarving her Children; leſt her Flock go aſtray, and periſh in Ignorance, and their blood be required at the Clergymen's hands: For *if the Goſpel be hid, it is hid to them that are loſt*, 2 *Cor.* 4. 3.

My third Objection ſhall be againſt the Doctrine of *Venial Sins*; for though ſome ſins be more heinous in the ſight of God than others, yet is no ſin ſmall or venial. The *Law of God* is a fiery Law, every ſpark burneth. *The wages of Sin* (without exception) *is Death.* Gods Wrath and Curſe hangeth over the head of every ſin, *Gal.* 3. 10. But ſince all conclude, that every ſin, by Nature, is evil, *let us abſtain from all filthineſs both of the fleſh and of the Spirit.*

My fourth Objection ſhall be againſt the Doctrine of *Purgatory*, which Papiſts term a *Place, or Pit of fire, Ordained by God, for purging the Souls of Men after Death, from Venial Sins.* But this Doctrine *nititur facto ſuppoſito*; for if there be no *Venial Sins*, then is there no Purgatory. But (in few words) there can be no unſanctify'd Saints, God doth not pardon by halfs; *he forgiveth all thine Iniquities, he healeth all thy Diſeaſes, Pſal.* 103. 3. *The blood of Chriſt cleanſeth us from all ſin.* It were a ridiculous piece of Nonſenſe, for a King to pardon a Malefactor of his Murder, and yet cauſe him to be whipp'd at the Cart for his provoking Language. God doth not forgive great heinous Sins, and retain ſmall ones; *he taketh away* (as ſaith the Prophet) *all our iniquities, healeth all our back-ſlidings*, forgiveth us freely, loveth us freely, maketh us pure and clean, whiter than the Snow, and preſerveth us ſpotleſs, till we appear before him. They that continue in ſin, in expectation of a *Purgatory*, may be miſtaken, and fall *in the like which burneth with fire and brimſtone*; *which is the ſecond Death*, *Rev.* 21. 8.

My fifth Objection ſhall be againſt the Popiſh *Limbus Infantum*, an imaginary place, where the *Roman* Clergy bar up all unbaptized Infants, eternally, from the preſence of God. This is an uncha-

uncharitable Opinion, and cannot consist with the goodness, mercy, wisdom, and fore-knowledge of God, who hath found out and ordained a sufficient Remedy for lost man, which under some circumstances cannot be administred; for, *frustranea est illa potentia quæ nequit reduci in actum.* Now, I hope, the Papists will not deny that some Children are sanctify'd in the Mothers Womb, *Jer.* 1. 5. and if such a Child should dye without Baptism, who dareth to affirm that he is separated from the presence of that God, who hath promised to be both the God of the faithful and of their seed?

My sixth Objection shall be against Popish Baptism: For, what a brutish thing is it to adulterate the Water and Element of this Holy Sacrament with Oyl, Salt and Spittle. Is sensual man wiser than the Omnipotent God? *If he Work, who can lett?* And who can say unto the *King of Kings, what dost thou?* Every thing ought to be done in decency and order, but this nasty and brutish trick is the shame of Sacraments, the blush of *Babylon*, the impudence of Popery, and the absurdity of abominations. Will it not satisfie you *to eat up the good Pastures*, but (with the Idol-shepherds in old) *to treed down the residue with your feet.* Will it not satisfie you to eat *God's Body*, Cancel the Scriptures, and debar the people from the Word of God, but must you also spit on his Sacrament, Homologating the deeds of *Judas* and *Pilate*, and of those Wicked *Jews* who served him so when they Crucify'd him? Will it not satisfie you to drink all the Wine at his Supper, unless you spit in this Element of Water, because it doth not answer your drunken Appetites? O wretched Hypocrites! *How can ye escape the Damnation of Hell.*

And what a ridiculous wicked thing is it to Baptize Bells, Churches, and other Ecclesiastical Necessaries, in the Name of Christ: Whether is it, to mock or spite the Christian Religion? Did he ever Dye for Metal, Stones, and Wood? Were these the posterity of *Adam*? Have Stocks and Stones, Wood and Metal, Immortal Souls? And has Christ commanded some Stones (such as are in Church-Walls) and such Metal as is moulded in Bells, and such Wood as is converted to *Roods*, and wherewith we Roof Churches, to be Baptized, and not every Pot and Pan, Stick and Stone, we meet with? If they have right to the *Sacraments*, why not to the Word? And why do you not Preach to them? Why do you not Administer to them the *Lord's Supper*, since he can eat and drink with the Priest's mouth as well as other *Laicks*?

My seventh Objection shall be against the Popish Eucharist, wherein they

they pretend both to make and eat God, as is affirmed by *Innocentius*, in his Myſteries of the Maſs, *lib. 4. cap. 19. Panis in Criſtum tranſubſtantiatur & ita in Creatorem; ſic ergo Creatura quotidie fit Creator.* And *Bonner*, in praiſe of the Prieſthood, ſaith, *The Prieſts are Creators of their Maker.* Truly it is moſt certain, that at the Celebration of this Holy Sacrament, Chriſt in a Myſtery is more particularly preſent, than at other times: But to ſay that Chriſt, at his laſt Supper, did eat up all and whole Chriſt; and that the eater and the eaten were the ſame; and that the Apoſtles were Canibals, and did eat Chriſt alive; when he was dead in his Grave; and that the B. Virgin did cruelly tear in pieces, and eat up her own Son, every bit and crum; and that God in Chriſt (who made Men Rational, and is the Author of Order and not Confuſion) did confound the World both in Senſe and Reaſon; and that in this Sacrament there is *Form* without *Subſtance*, and *Subſtance* without *Form*, and yet no *Forma Subſtantialis*; and that Chriſt's Body is in Heaven, Earth, *France*, *Spain*, *Italy*, and all the World over at once; without Bilocation or Ubiquity: Or, (in few Words) to affirm that a Wicked Debauch'd Prieſt, can make that which was never unmade, *viz.* The Eternal ever-living holy God, and then eat up the inviſible Deity; is ſuch a piece of ridiculous, impudent, abſurd, brazen-fac'd, blaſphemous, ſelf-contradicting Nonſenſe, as driveth the Turks, Pagans, and Heathens, to aſtoniſhment; ſtaineth Chriſtianity, and confirmeth all ungodly Wretches in Atheiſm and Idolatry, and ought not to be named among Chriſtians. For as *Vigil. lib. 4. contra Eutych.* (ſpeaking of Chriſts Body) ſaith, *Whenſt was on Earth, ſurely it was not in Heaven: And now becauſe it is in Heaven, certainly it is not on earth.*

My eighth Objection ſhall be againſt the Church of *Rome*'s depriving her *Laity* of the *Communion-Cup*; For if our Saviour was ſo liberal of his Body and Blood, as to give both to unlearned Fiſhermen, yea to *Judas*, (whom he knew to be both a Thief and a Traytor) I think the Romiſh Clergy may do the ſame to the vulgar, after Confeſſion, without fear of the falling of drops of blood, or mammocks of fleſh; for it was no leſs diſparagement to Chriſt's Body and Blood, to be in the Self-murdering Son of Perdition's Belly, than to lye in a Church floor.

My ninth Objection ſhall be againſt the Doctrine of Popiſh *Merit*; For if *Man, in his beſt eſtate*, be but *Vanity*, all his righteouſneſs and beſt performances but *filthy rags*, and the beſt of men but *unprofitable*

profitable Servants: What can foolish men merit at the hand of God? Or what reward can he expect for his empty performances? Yet are the deluded Papists so simple, as to affirm that many of their *supposed Saints* did live so holily, that they left in bank a *superplus* stock of good Works, more than merited Heaven to themselves, and Wicked Kinsmen, which now *his Holiness of Rome* hath laid up in bank as Spiritual Revenues, to be sold to ungodly rich sinners for ready Money, to buy their Salvation, and redeem their deceas'd Friends out of *Purgatory*. But this principle is so evidently abominable, that there is no need to refute it to a Rational Man; for there can be no greater absurdity thrown at it, than its own impudence and filthiness. For if Christ's Merits be infinite, and his Raiment (which he proffereth freely) be white as snow, what necessity is there to *lay out our money for that which doth not profit*, and buy filthy rags which cannot cover our nakedness?

My tenth Objection shall be against the *Adoration of Images*. For notwithstanding that the *changing the Glory of the Incorruptible God, into an Image made like to corruptible Man, and to Birds and Four-footed Beasts, and creeping things*, was the abomination of the *Gentiles*, whom *(being vain in their Imaginations)* God gave up to vile Affections; yet are not Papists ashamed to build the Sepulchers of their Fathers, painting the Immortal Deity, in similitudes of their own Invention. O Fools! Doth not God *fill Heaven and Earth*? Are not all Nations, before him, *less than Nothing and Vanity? To whom then will ye liken him*? Or, *Who shall be his equal*? It would be reputed a spiteful piece of Misdemeanour, if not High Treason, in any Subject to take the Picture of a Hog, Dog, or Bear, and set it up in his Chamber, and call it the Picture of his King. Yet there is greater disparity betwixt God and the best of Creatures, than betwixt a King and a Bear. And what an impudent deluded thing is it in them, to pray to the Images of supposed Saints, Statues, Stocks and Stones, Gods of their own making, and not acknowledge themselves Idolaters. For (say they) *We Worship not the Image or Statue, but its Representative*. But, O deluded Wretches! What Fool will conclude that the *Israelites*, when they Worshipped their Molten Calf, did believe that it was their real God, (which had smitten *Egypt* with Plagues, and divided the Red Sea before them) but only his Representative? Yet, for their Idolatry, how many thousands fell in one day? Neither is it less sin, to pray to Angels and Saints, than to Idols of Stone, Wood and Clay; for if there be but one Omnipotent, Omnipresent

nipresent God, who is only able and willing, at all times, to hear and help us. How dare you slight him, (who inviteth us freely,) to embrace those, who are neither able to hear nor help? For Papists cannot deny that they pray, *Holy* Michael, *defend us in Battel, that we perish not in the fearful Judgment.* And to the *Blessed Virgin, O Glorious Saint, in whom I put my trust, the Mother of Grace; The Port of Salvation, my Confidence, my Refuge, and my only hope, &c.* And to another, thus: *Let me obtain Heaven by the Blood of St.* Thomas Becket; as if the blood of a Traytor were more efficacious and propitiatory, before God, than the blood of Christ. Moreover, what an abominable thing is it to pray to St. *Nicholas*, to protect Mariners, St. *Luke* Painters, St. *Crispin* Shooe-makers, St. *Gal* Geese, and *Antony* Pigs, *&c.* as if God, whose Providence reacheth the Sparrows, were not the Confidence of all the ends of the Earth, and of those who are afar off, upon the Seas. Moreover, it is ridiculous to pray to that which can neither hear nor help, and say, O *Holy Cross help me.* And again, *ange pis justitiam, reisq; dona veniam,* Increase Righteousness in the Godly, and grant Pardon to Sinners. And to an old rag to say, *O Sancte Sudari! Ora pro nobis,* O Holy Napkin pray for us. These are the Works of Delusion, yea, the Mystery of the *Man of Sin*, which I earnestly desire and request all Papists to forsake, and pray only to God in Christ, the only Mediator and Advocate betwixt God and Man, as *Jerom* in an Epistle to *Riparius* Writeth; *Christians, neither adore nor Worship Martyrs, nor Sun, nor Moon, nor Angels, lest they should therein rather serve Creatures than the Creator.*

My eleventh Objection, against Papists, shall be their *praying in an unknown Tongue*; for as *Paul* saith, 1 *Cor.* 14. 9. *Except ye utter by the tongue, words easie to be understood, how shall it be known what is spoken, for ye shall speak unto the Air?* Yea, in this same Chapter, *vers.* 23. he compareth those who are guilty of this foolery, to *Barbarians* and *Mad-men*; and telleth, that *tongues are for a sign to them that believe not*, but *Nonsense* to them that believe. Moreover, to be spoke to with stammering lips, and Men of another tongue, was a Curse from God upon *Israel*, as it is now on the obstinate *Romans* this day, *Isa.* 28. 11.

My twelfth and last Objection, shall be against their *Doctrine of Adultery*, or their *Clergies single life*; wherein they condemn their *Sacrament of Marriage* as an unholy thing, and a stumbling-block, in the way to Heaven. God appointed it from the beginning, Christ

countenanc'd it, and the Apoſtle recommended it as *honourable to all Men*. What then are they, who give the lye both to God and Man, terming it unholy and unclean, whilſt God hath affirmed the contrary, in as direct and plain terms as any man, yea, beyond what the Wiſeſt Orator can expreſs? But (ſince this is ſo plain an abſurdity in it ſelf) I ſhall not ſpend Pen and Ink, in proving that, which no rational man will deny; only ſuffer me at laſt now to treat, or rather ſurfeit your Eyes and Ears, with one abominable Story, which is this: *Hudericus*, Biſhop of *Auguſta*, in an Epiſtle, Writeth to Pope *Nicholas* I. that *Gregory* the Great bound the Clergy to a ſingle Life; but on a certain time, a Woman catching ſmall fiſhes (which this ſuperſtitious Monk thought only lawful to be eaten) found 6000 Heads of Infants, which had been therein drowned; which Monk *Gregory* perceiving to be the effect of the *Clergies ſingle Life*, with ſighing and ſorrowing, he revoked the Canon. Yea, it is reported by the foreſaid Biſhop, that the Clergy did ſo burn in Luſt, that they not only kept Company with Married Women, and their own Kindred, but with Mankind, and the very Beaſts in the Field. Another Story, the Parallel whereof you may read in ſeveral Popiſh Hiſtorians, is this: *Leander* and *Tritemius* report, that about the year of our Lord 1470, *Alanus de Rupe*, a Dominican, after he had ſeen ſeveral Viſions, contrived his Work called *Roſarium*, out of *our Ladies Pſalter*, and Preach'd it inſtead of the Goſpel; which Pope *Sixtus* IV. confirmed, with Bulls and Indulgences: Whereupon a certain Book was publiſhed, in the beginning whereof is Written, that the B. Virgin came into the Cell of the ſaid *Alan*, it being ſhut, and made him a Ring of her own Hair, and betrothed her ſelf to the Monk, kiſſing him, and giving him leave to handle her Breaſts; and finally, to be as intimate as Man and Wife. This is he from whom ſprang the Order of *Alanites*, and whoſe Miracles the Popiſh Clergy ſo zealouſly defend.

I thought to have ſpoken ſomething of ſeveral other Popiſh Opinions, eſpecially of Pennance, Pardons and Indulgences, but leſt I weary you, I ſhall only refer you to a little Pamphlet, ſold by the Bookſellers of *London*, Intituled, *Sodom Fair*, which diſcovereth the Nakedneſs and Abominations of the Romiſh Harlot to the Life, or rather Death; from which I pray God may deliver us all.

I reſolved once, as I have ſaid, to have given you a taſte of all the poyſonous and counterfeit Merchandize, that is expos'd in the Market of the *Man of Sin*, and a touch of all his Hocus Tricks,

and

and Popiſh Pranks: But he who readeth with an Impartial Eye conſidereth with an Unprejudic'd Underſtanding, and receiveth what I have here written in an honeſt Heart, will be ready to turn his back on *Babilon*, and his face *Zion*-ward, and enquire after the good old way, which is ſet before us, in the Scriptures of the Old and New Teſtament.

Therefore it is my humble and hearty Advice, that all people be terrified at the Name of *Popery*, and that all *Roman Catholicks* open their obſtinate Eyes and Ears, to ſee and hear the Word of Truth, and with the Noble *Bereans*, ſearch the Scriptures, the Writings of the Fathers, yea, and their own Legends and Hiſtorians, to ſee whether what the Chriſtian Proteſtant Churches affirm, be conform to the Doctrine of Chriſt and his Apoſtles or not: *Then if Baal be God* follow him; if the Pope or his Creature the *Hoſte*, his imaginary Deity be God, follow him: But if there be no God but one, allſufficient, eternal, inviſible, and incomprehenſible, follow him, according to his own Will, and the Rule which he hath in his Word preſcribed to us; but if you will neither hear, nor believe the Word of God, and Scriptures of Truth, nor the Writings of the Fathers, and of *your own Hiſtorians*, then if one ſhould come from the Dead, you will neither hear nor believe him: For they that ſhut both Eyes and Ears, and reſolve to be filthy, will be filthy ſtill. And none can do more, but with the Prophet *Jer.* 51. 8. Wail over you, and cry out *We would have healed Babilon, but ſhe is not healed.* But remember what the Lord ſaith by the Prophet *Iſa.* 50. 11. *Behold all ye that kindle a Fire, that compaſs your ſelves about with ſparks: Walk in the light of your fire, and in the ſparks that ye have kindled. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.*

A WORD To the People called QUAKERS.

Gal. 4. 16. *Am I therefore become your Enemy, because I tell you the truth.*

I Intended to have ſpoken of your Opinions and Principles, but (conſidering that you all pretend to an Inſpiration, of the *Infallible Spirit of Truth*, and need no outward teachers) I ſhall only humbly adviſe you to ſquare your profeſſion, and *try your Spirits*, by the Scriptures of Truth; for *the Spirits of the Prophets are ſubject to the Prophets*: And if you walk not after that Rule, which God hath ſet down, in his Written *Word* and holy *Will*, it is, *becauſe there is no light in you.*

Next, I cordially requeſt you to conſider, that all ages, ſince our Saviour's days, did repute them Hereticks, who denied the ſanctified uſe, and benefit of the *Sacraments*, which God, in Chriſt, hath appointed, as *Seals* of the *New Covenant*; to be an Evidence before the World, that (as we really believe in our hearts before God) we are not aſhamed, before men, to own him, for a Redeemer, whoſe body was broken, and whoſe blood was ſhed, for the Remiſſion of our Sins, and Salvation of our Souls. And tho you repute them fooliſh and ridiculous, God by the fooliſhneſs of Sacraments

ments, yea, of Baby-ſprinkling, Bread-eating, and Wine-drinking, hath oft-times conveyed Grace, Comfort and Strength, to weary, fainting Souls. Neither can you wipe off what I affirm, by ſaying they were but *beggarly Rudiments*, for young beginners, to endure but for a ſhort ſeaſon. For our *Saviour*, in his *laſt Will*, recommended them to his Apoſtles, as a Chriſtian performance, to endure till the end of the World. Baptiſm he did *Matth.* 28. 19. *Teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things, whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the World.* Now (ſince *Baptiſm* is one among theſe *all things* which Chriſt hath *commanded*; to the peformance of which, he hath promiſed his aſſiſting preſence, to the Worlds end) it cannot be a *tranſient Neceſſarium ſecundum quid*, a thing that may be done or ſlighted; and that, but for a ſhort ſpace, for the Words are *baptizing them*, viz. *all Nations.* Now when there are no *Nations*, there will be no Baptiſm; but as long as there is any Nation, or one Man of a Nation, *Baptiſm* will never be an uſeleſs *Rudiment* of humane Inſtitution, or that which may be thrown away as a ridiculous Tradition. And, as for the *Sacrament of the Lords Supper*, our Saviour ſaid, *Matth.* 23. 19. *This do in Remembrance of me.* Now if the time be expired, wherein we ſhould not remember our *Redeemer*, and the time come wherein we ſhould forget him, then may we lawfully lay by his *Sacrament. Sed falſum prius ergo, &c.*

The next advice, that I would give *Quakers*, is negative, concerning matters of Fact; and that is, that they neither lye, cheat, nor covet: For he that ſaith that he is *Religious*, taught, and led by the Spirit of Truth, and doth ſuch things, his ſhow of Religion is vain; he is yet blind, and not *purged* from the Old Man: *Love not the World* (then) *neither the things that are in the World. If any man love the World, the love of the Father is not in him.* The Prophet *Micah* adviſeth us to a good Religion, *Chap.* 6. 8. *To do juſtly, and to love mercy, and to walk humbly with thy God.* Which if all would ſtudy, before they fall by the ears in controverſie, for the tithes of *Mint and Rue*, there would be more ſincere knowledge in Religion, more inward Peace and outward Content, and greater practice of true piety. For the Lord ſaith, by his prophet *David*, *Pſal.* 50. 23. *To him that ordereth his Converſation aright, will I ſhew the ſalvation of God.* Now to this God, only Wiſe, be aſcribed all Glory, Honour and Praiſe, with Dominion, Majeſty and Might, World without end. *Amen.*

F I N I S.